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REV. A. J. SWARTS, EDITOR.

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THE MENTAL SCIENCE MAGAZINE

is issued in the interests of the new science of *mental healing*. It does not voice any "ism," but advocates a revival of the "faith once delivered to the saints," whereby healing from sickness and saving from sin and death are made proofs of Divine favor.

While advanced thought in every department of Mental Science finds recognition in its columns, its *special* mission is the healing of mental and bodily sickness, and contributors to its pages will, so far as lies in their power, always trace the connection between cause and cure of bodily ills and cause and cure of mental states.

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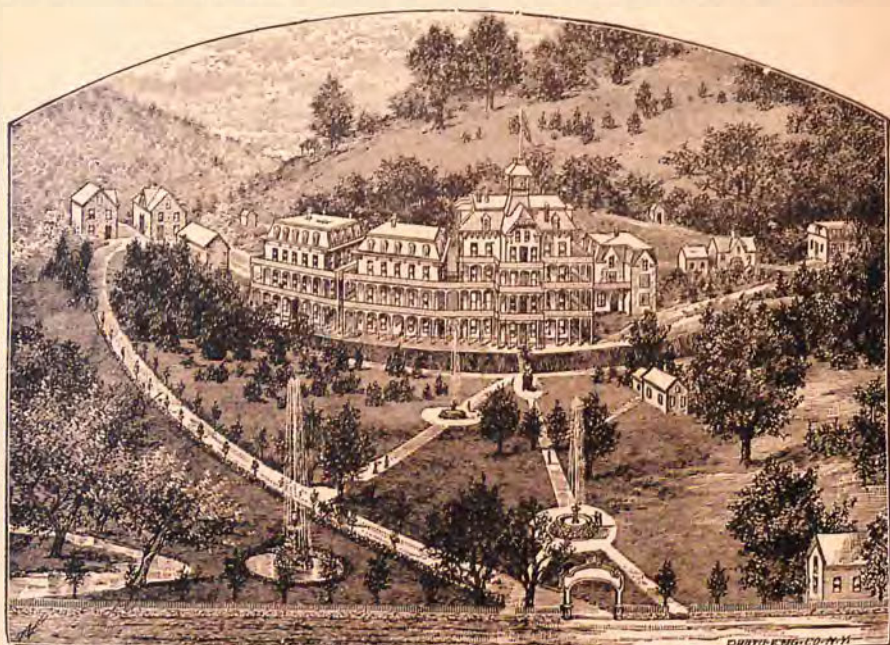
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MENTAL SCIENCE MAGAZINE

AND

MIND=CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

VOL. II.

JULY, 1886.

No. 19.

The Divine Method of Cure.

GEO. DUTTON, A. M., M. D.—EDITOR "THE CYNOSURE," BOSTON.

Healthy and holy, have the same signification—whole, sound, or perfect.

In and of ourselves we are not whole, and cannot be. We did not create ourselves, and do not furnish the pabulum of life. We are whole only when complete in the spirit. It is the spirit that giveth life and health: and to be whole or holy in spirit is to be healthy. To know spirit as life and truth, and self as a child, or creature of spirit, is to be well. To know self aright is to know the spirit, for we are born of spirit, and are partakers of spiritual life. To know self aright is the Divine method of cure, for self-knowledge, in the highest sense, leads us by the most direct way to a knowledge of the divine arcana; to the understanding; to the very Spirit of Truth, the Christ; to light and life.

To seek the inner-life is the Divine method of cure. The mind, and not the body, is the essential self. The qualities of manhood belong to the soul and spirit, and these make up the mind. The mind is the measure of the man. Two hundred and forty pounds of flesh make a great body, but not a great man. Greatness is goodness with understanding and will; or, in other words, greatness implies a great mind. The body is the outward; the husk

of the soul; the instrument for our use on the physical plane of being; the phenomenon, or appearance, which the soul and spirit present to the senses; the material form, or structure, which serves to individualize human minds; the expression of the conjoined life of soul and spirit; or, in other words, the expression of the mind: and by the condition of the body, as the exponent of the mind, we may judge of the life of the soul so far only as it pertains to the physical plane of being, which is the lowest of the three. The physical is the plane of matter; and matter, to unilluminated souls, covers up, or *conceals*, the spirit, but to illumined souls *reveals*.

On the physical plane of being there are three forms of life—mineral, vegetable, and animal. And so thoroughly does the mineral *conceal* spirit, that, in the language of the schools, it is called "dead." But this is a mistake. The properties of crystallization and polarity of minerals give evidence of life. So there is no place where dwells not the spirit. It is omnipresent. The spirit "sleeps in the mineral, dreams in the animal, and comes to consciousness in man." Of this universal spirit man partakes. Man knows that he exists, and he knows that he knows, and so has a sort of double consciousness—self-consciousness and a consciousness of the absolute. All self-evident truths (called axioms in mathematics) are facts of consciousness, and on

these, as on a pedestal, stands science. Science is the Divine method of proceeding, and the laws of nature are the laws of Spirit that constitutes and governs the universe. What is *called* science is often only the false opinion of men. The understanding of each human soul is the philosopher's stone that transmutes error to truth. The true self will understand, or walk by faith. Man's body comes within the realm of nature; but when we study the body, we study it as something external to self. Self is the internal, the invisible. The body, while we keep it, is a part of us, and is liable to be confounded with the self; but we may cut away part after part, and while the life remains, the *essential* self remains. Mind the expression, for we do not say that the body is no part of man. The body is an instrument for our use, but we study it as we study anything else in nature—as something external to the mind, which is invisible. The mind is the real self. The body is the form or appearance,—that by which we are recognized as individuals. It is the mind that knows. The body without the mind knows nothing. By means of his body man exists in nature. But the term *exists*, signifies “stands out,” apart from the producing cause; *apart from* the knowing faculty; *apart from* the mind. But it is the body *only* that *exists*; the mind *is*. To be, and to exist, are two distinct things, and should not be confounded. All things *in nature* exist, or stand out from invisible things; but mind and ideas *are*; they are permanent. The mind is, logically, distinct from nature, distinct from the body. The body is material, is what we call matter; and all material things are constantly changing: ideas, which are mental, are permanent. Nature is governed by necessity, by immutable law. Every cause in nature is a necessary cause. It has no choice; can do but the one thing, and that always the same thing. The mind, on the contrary, is free; can choose for itself, can act, or forbear to act, as it wills. The

mind is the directing power; the body is the servant. Such is the Divine method. The mind must direct, and we must cease to ascribe to the body, or any part of the body, any power or agency whatever. The body is what the mind makes it. And thus the question of self is reduced to the consideration of mind, as an active, intelligent power, and a free cause. What then, is mind, through which we must seek the cure of all disease; for a sound mind will most assuredly furnish a healthy body.

To the Editor Mental Science Magazine.

Life Unchangeable.

S. HART.

MR. EDITOR:—I did not know till recently that you handle the work representing the “Historic Tree.”

* * * * *

There are great revelations before us. No more will a lamb be led to the slaughter. Men must and shall do right, for the will of God must be done in earth as in Heaven. No sin, sickness nor death in Heaven, and they must cease on earth. My body is mine to keep as long as it is a visible expression of myself, and time does not make me grow old, for there is no time with Intelligence. I am not the product of matter, and my body shall not die only according to a belief, for God does not will it so. My life is not in matter, neither am I dependent upon it for existence. Christ gives me my instructions. I have studied no mortal man's opinion. It is no guess work with me; I will prove what I say ere long. Our bodies were made to reflect their Creator. * * *

But this daily offering to God as an offering of Love, Life and Truth is error's own lie. Life cannot produce death in man or in vegetation. Love cannot reflect hatred, neither can Truth generate error. Let thy will be done in earth—the body—as it is done in Heaven—the harmonious Mind. If health is not in our bodies it is because

we live under the universal belief of its opposite. There is no opposite to health except in belief. The body is our earthly self, the visible of the invisible spirit—not immortal in the sense that it changes—not immortal in the sense that its substance cannot be annihilated. So long as we have a body it must change with the changing, but the time has come when the belief of death must die. Life is not consequent upon death and the dissolution of the body. There is no more life beyond the grave than there is this side. Death is only a belief that something called life in matter dies. There is no such life. Life cannot die or change. * * * All who choose to cling to their matter gods rather than come to a knowledge of Truth will have to go down in what they call death, and learn then what they refuse to learn now, for God will have all men come to a knowledge of the Truth. The stronger our belief in the necessity of so-called death as the gate-way to life, the farther are we removed from its central rays. I daily feel my earthly nature giving way to the demands of my diviner nature, but not without struggle. Seeing the Truth I set my face as a flint toward life, and let come what will I will not retrace my steps. Four years of experience have proved to me all my life is God, all else is illusion. Waking from dreams in the night of ignorance I beheld the light of Life twinkling in the blue of Heaven as my star of hope. I gazed upon its flashing brightness with admiration until my thoughts grew big with immortality.

Philosophy of Mental Healing.

W. J. COLVILLE, IN "FACTS."

Mind *versus* Matter is the great case now being tried in all the courts of learning in the modern world. Mind or matter, which? is the great issue of the day. On this one issue hangs all true science, philosophy and religion. Temporize as

we may, temporizing can not last forever, and a temporizing policy is never a logical or conclusive one. Are we spirit, or are we matter? Does matter produce mind, or does mind create matter? These are questions we must answer; half-way answers will not do. Physics or metaphysics, material or the spiritual, which? We can not have both; one must stand, the other must fall; both can not stand together, as they affirm diametrically opposing postulates. Spiritualism so-called is often only a system of materialism with a fragment of the spiritual tacked on by way of ornament; in other cases, it is a mass of erroneous theological dogma, with an illogical belief in spirit added by way of supplement.

* * * * *

Everything goes back to its original elements; a stream can not rise higher than its source; an effect can not be greater than its cause. The materialistic supposition—a palpable error—is that matter is everything; that the basis of all life is crude, unconscious matter; that the universe is governed by some incomprehensible, blind force which, without possessing any intelligence whatsoever, is capable of evolving consciousness out of unconsciousness; life out of death; spirit out of matter.

Our reason rebels against all such absurdity; no scientist worthy of the name ever propagates such trash. Huxley, Spencer, Tyndall, and a host of other noted men,—who, by the way, are only specialists after all, and excel only in their own peculiar departments of research,—disclaim materialism as much as Spiritualism. They call themselves agnostics; that is, they confess they do not know what the basis of existence really is; on primal causation they are confessedly ignorant, and thus leave the coast clear, and the road open, for all who can delve deeper than they into the mysteries of man's spiritual anatomy.

The first great affirmation of the genuine

metaphysical science is: "I am spirit, I am not matter; spirit is substance, matter is shadow; spirit is eternal, matter temporal; mind is immortal, the body mortal." Science, in its physical researches, may find a primordial cell, common to all organisms, and pronounce this the basis of all organic life; but protoplasm is an effect, it is not a cause of life. Labraek in France, Darwin in England, and others who have come after them, may have gone very far to demonstrate the truth of the evolutionary hypothesis,—and, indeed, the germination of the human *fœtus* in the maternal womb goes far to substantiate this conclusion, as the embryo itself assumes a variety of forms resembling those of lower animals before the human shape is perfected; but all such facts utterly fail to do more than enable the student of material sense to trace the genealogy of form; the underlying principle of being is as much a mystery as ever; and we are confounded in our scientific colleges with the great, mysterious, unsolved problem of causation fully as much as when in the divinity class, where old-fashioned theology is expounded, we are told that "nothing" was the element out of which God made everything.

Pythagoras, Socrates, Plato—all the great minds of Greece with which we are familiar through the classic—have asserted that the soul itself, the individual ego, called by the Hindoos the *atma*, or seventh and highest principle in man, has always existed, forever will. We hear much of atoms, units, and primaries in scientific parlance; but what these units are has never been demonstrated, as they have eluded every physical research; and, what is more, they always will, for they only exist in the realm of mind; they are living ideas; spiritual entities; immortal thoughts of Deity.

As soon as we cease to think of ourself as matter, and regard ourself as pure spirit, we shall have demonstrated our immortality to our own consciousness, and found the only key which will unlock the cham-

bers of perfect health, rest, and happiness in our own natures. All is God, there is no devil; all is good, there is no evil. Here is a central truth, a definite affirmation, expressing in a sentence the only rational philosophy of existence.

* * * * *

What is a spiritual manifestation but a demonstration of metaphysics? Is it not mind over matter which occasions every phase of phenomena?

* * * * *

Like the bulk of those styling themselves Theosophists, mental teachers and healers are apt to lay particular stress upon the mind as it works through the material organism, and yet independent of it, to the disregard, and sometimes unfortunately to the denial, of the work performed by disembodied spirits; while many Spiritualists err on the side of overlooking the powers of the embodied human spirit. Let these half-truths be put together, then we shall have a sphere, a circle of truth, whose majesty and brilliancy will include all branches of Mental Science, and make us give credit where credit is due.

* * * * *

The true healer will always inspire confidence, will always create faith, even in the skeptic.

* * * * *

The only absolutely necessary qualifications for true healers are supreme devotion to the good of humanity, perfect confidence in the omnipotence of good, and a certainty of the unreality of evil, coupled with a sufficient understanding of truth to protect one from falling a victim to open or insidious error. The way is open to all; all who earnestly desire to bless their fellow-creatures, and can repose their trust implicitly in supreme goodness, which is eternal life, are qualified to heal and bound to succeed in their endeavors, for such a frame of mind, allying them with eternal strength, unites them with all beneficent powers in the universe, and causes them to become willing and effective instruments

in the hands of the only power that can put discord to rout, and establish a reign of harmony on earth and in man.

For Mental Science Magazine.

Idols.

E. W. BALDWIN.

The marvelous, the curious and the wondrous ever allure. If the day of miracles is past mystery, unfathomable mystery remains. We make impressions upon it, thus enlarging the circle of positive knowledge, still there is more to learn. If the universe had limits there might be hope, in this or the next life, under the law of progress, of finally mastering all knowledge, since however it is boundless, for ought to the contrary, there will always exist a delightful mysterious beyond.

What we know about the beginning of this wonderful order of things is very little, and that which we know of God possibly is still less, and yet, known or unknown, man must have a theory: something on which the mind, the weary heart and mind can rest.

Thus far this is not idolatry. It is natural and healthful. It satisfies and strengthens being. We are constitutionally speculative, and from where the known leaves off we still go on reasoning, and work up some idea which is formulated into a system, and for the time it comforts and satisfies. Another system may take its place to-morrow and this brings a new satisfaction. It is however of the known things from which idols are constructed. Of the things positively known it is beneficial to estimate correct values, and where more is done it becomes idolatry. Idols are comparative, and the superlative of these is the attachment to, and love of pernicious, poisonous and ruinous drugs. The encouraging sign in this connection is the custom which is growing up, making it as

popular to ridicule an old school doctor as to taboo a tramp. The fault is not altogether on the side of the profession. There is much of the blame that should be laid at the doors of the people. The doctor often knows better, and has the conscience to do better, but his patrons, from a fixed habit, demand that something rank shall be done. He may know that there is nothing equal to hot or cold water for controlling certain cases of inflammation, yet unless he puts in some coloring matter he may be discharged, and this he cannot afford. Until this idol is smashed the millennial day cannot be ushered in. This reform accomplished and many other lesser idols will readily take the same course. The substitute for the drug enemy will be found in reading the monthly contents of this journal.

For Mental Science Magazine.

Our Material Costumes.

J. V. BENEFICIO.

All health must be of spiritual genesis, hence we must disabuse our minds of the notion that our material costumes, that is, our bodies, are real, and our spiritual the unreal.

How can we do this? We know that the house we live in—whether "this earthly house" or the one of brick—was once a mere idea in the mind of some artificer. The idea was but a "castle in the air." What we know of it is simply what we know of the mind of the artificer. What we know of anything outside of our own minds is necessarily of other minds or mind. If we pass to a realm beyond the realm of finite mind we declare that realm to be either pure mind or pure nothing. Oppositely from the physicist, we affirm that mind is the *real* thing, whether as soul or costume; that it is the spiritual from which matter comes; that mind makes the tree, the plant and the animal organism possible. Broadly stated, it is

the mind principle that builds or constructs in nature; that nerves the hand of the artisan, and is the same vital force—God—that we apply in healing. Some metaphysicians as well as physicians distrust the principle of absolute health. They put on foreign costumes. As actors, in the name of the vital force, they do this, and represent the consumptive or dyspeptic. An actor as such has a right to act, but if he put on a foreign character *as real*, what is he but a hypocrite? If a man wants to be sick let him act sickness. As an actor in sickness he may do this, because he can throw off his costume when he pleases. The prime question is: Who are we? The man who acts the consumptive because he does not know *what* he is is very likely to be what he acts. We must either be Atheists and believe in headache and nervous prostration, or else deny that in our soul essence we can be sick. If we are really diseased and out of harmony the inference is that there is no God, or else that some enemy is at war with God, who can violate the divine purpose. But we hold that there are not two entities. The universe is divine or satanic. If divine evil can be nothing else than seeming, we do not deny a belief in the appearance of evil, but we do deny the premises of the belief and consequently the inference that evil is real.

Taking the view that we are substance reflected from the divine we can illustrate the principle by reference to the shadow or image cast in a mirror. We do not deny the shadow, but affirm that it is nothing of itself. If the arm have rheumatism, is the rheumatism felt by the arm or by the mind? If we get it out of the mind do we not get it out of the body? Or, if it remains in the mind what sort of mind is it? Is it rational mind at all? We may be mistaken in our eyesight and hence in our feeling. We may think we suffer when we do not. The genesis of pain lies in our ignorance, hence it abides like a brother. Understand therefore that

we do not deny that you think you suffer; in this sense you do suffer, but of that sense of suffering we declare that its origin is unknown.

Pure reason is infallible. Descartes said: "We can reason away the body but not the soul." In like manner we may reason away our bodily pain, which can come only of unreason, irreligion and ignorance. We recognize our sensible costumes, our bodies, as the outward correspondence of our spiritual or divine genesis.

For Mental Science Magazine.

What is Science and What Religion?

C. B. BAGSTER.

Pilate's question, *quid est veritas?* and the anagrammatic solution it contains—*vir est qui adest*—is a sermon in itself, for while the absolute in Truth is only conceivable of God, there is something sublime in the idea of The Son of Man standing in silence before his questioner, because He, without language, was the answer—Truth in the absolute being beyond the reach of worlds. As man cannot breathe pure oxygen and live, but must inhale with it nearly four times its weight of nitrogen, so if he had to embrace the absolute in Truth he would soon cease to be.

For man there is no truth so true that there is no error in it, nor any error so wrong that there is no truth in it, yet Truth has been tempered to the understanding. As the dross of misconception is eliminated from mind, and the perceptive faculties improve, the mental pabulum of thought refines by the improvement and strengthens for further advance, and will till we shall know even as we are known. The truths we obtain by methodical study belong to what mankind have consented to call science, but our savans have restricted the term to such knowledge only as is completely demonstrable; thus it is

that as the power to demonstrate increases the demonstrations of yesterday, it is subject to the common law of advancing revision.

Science is both subjective and objective. It is subjective as existing in mind and objective as embodied in Truth. The divisions of the subjective are numerous, and perhaps their captions fail to present their full meaning to the average thinker. The object in enumerating them below is to give the general reader distinct statements.

1. The leading section or caption deals with the knowledge of the principles and the laws governing Mind, and is wisely called *Mental Science*.

2. The next in order is that which applies to knowledge, based on what are called self-evident truths, as for example mathematics, and ranks as *Pure Science*.

3. The faculties of mental action embrace the section known as "The knowledge of Human Nature," and hence our perceptions of Deity, and it is designated as *Moral Science*.

4. Whatever relates to organic or inorganic bodies is classed as *Physical Science*.

5. The knowledge of Cause and Effect embraces the innate laws of Nature, and is called *Natural Science*.

6. The reason of a law and its necessity is that branch known as *Absolute Science*.

7. What we know of the relations and measurements of quantities we identify as *Mathematical Science*.

Thus it is obvious that man has made his mark in the direction of scientific attainment; that the gifts with which God has endowed his mind have neither been buried in the ground nor hid under a bushel. Obeying the laws of an ever-extending evolution, these gifts are taking deep root in the Tree of Knowledge, where "the leaves" are wisdom or understanding, and "for the healing of the nations" while in their onward march toward the higher manhood of health and vigor, they will progress throughout the coming aeons of eternal time.

It may seem an extravagant statement that what is thought out in the clerical study and proclaimed from the pulpits of worshiping man can be but slightly included, if at all, in any of the subdivisions of Science. A little reflection will show that the fundamental criteria of Science are not those of religion. Science is based on the substance and underlying principles of Truth and of demonstrable facts, while Religion rests on the idealism of simple faith, glowing hope, and a conspicuous charity.

As science can recognize none of these as underlying its *modus operandi*, it follows, that an attempt to unify it and the doctrines of theology would be attended with the fate pronounced upon oil and water. Science is inflexible, because it takes hold of all Nature, whether it relates to the interminable regions of design or stands on the *pons asinorum* of the schools. With man its factors of discovery are his capacity for research, and his measure of intelligence. The mind sensibly or insensibly feeds upon it. It is that "meat to eat which ye know not of" but which to Jesus was nourishment and Truth.

How can this be said of a system pledged to ignore reason and told to put a watch over free inquiry? Religion declares its claims otherwise, simply by faith in one man, even Jesus, the Christ, while a life time of toiling study hardly suffices for the a b c of scientific investigation. We find Science by searching along the pathways of doubt, by digging over the *debris* of ages, by careful analysis of mundane phenomena, and we have to do all this by the light of an imperfect reason.

In my Fathers House are mansions

As stated in the living Word,
Aye, and more, for it declareth
We are Temples of our God.

On man like Atlas we behold

A globe is placed with thinking brain!
Is it the Temple long foretold?
Science must speak and now explain.

We the Temple of the Spirit:

Our spirit then can have a home.
God hath reared it all with merit,
In its new palace all may come.

For Mental Science Magazine

Something From Nothing.

ADDISON D. CRAWFORD, M. D., BOSTON.

'Tis nothing says the fool, but says the friend,
This "nothing," sir, will bring you to your end.—*Dryden*.

It may be laid down as a fundamental principle, in all things, that something cannot be realized out of nothing. This nothingness in the teaching of metaphysics—I mean as taught by some modern teachers—is just what has already brought it into contempt. "Metaphysics is the science of all being as being," is the best dictionary explanation of the word in general. Without the "being" there is no metaphysics. The lamp is not the light, but the first essential to effecting a light. A man has the idea of a light, and hence goes to work and produces the requisite to that light, viz., the lamp. The lamp is not to be denied nor despised. The "Great I Am" wishes to produce a mind—let us say. The first essential is the object to contain that mind. We never saw a mind walking out without a body, though we won't dispute but that hosts of bodies go about with little or no minds. The nobler the body, the nobler the mind, and *vice versa*. Shakespeare followed this inevitable rule in his characters. He rightly placed in the contemptible frame of the "kneeknocked knave," Iago, a mind that "poisoned the sight," the soul of "a hellish villain," "a dog!" "Handsome is as handsome does," and the noble mind shines from out a noble form. We cannot pass a great and noble mind on the highway without seeing and feeling his greatness—provided, oh, yes, "here's the rub," provided we have any similar quality by which to recognize it. Ignorance once called the air nothing, but science has shown that it is substance, and is composed of particles, and so must needs be in order to be felt. Sound cannot be seen, felt or tasted, yet it requires these very particles of air on which to travel. Light cannot be heard

like sound, yet it, also, requires particle (air) that touch each other, in order to be communicated to our sight. And so on, *ad infinitum*.

Now, to say that mind exists without body, is too absurd for consideration, other than to controvert. To dash at an individual, as some do, and say, "You are not sick; you have no disease, no pain, *because* you haven't any body to be sick." Well!—it will never be accepted as truth by an intelligent world. Therefore let us have a sound basis to work upon. Thought is "something;" else it could not be. "Nothing from nothing and nothing remains," or, as we school-boys used to say in mathematics, "something from nothing you can't."

Reader, don't expect it therefore;
Thought is something, I repeat.

It is not seen like light; it is not heard like sound, but it is felt like the atmosphere. It is a palpable substance which emanates from the person who possesses it in sufficient strength, or quantities, to impart it. This brings our metaphysics to a metaphysical basis—the basis of all being—and ought to teach some so-called teachers to question, with E. B. Browning,

"Whether, after all,
A larger metaphysics might not help
Our metaphysics."

It wants broadening, after a basis is established. And this is not a personal reflection. I have no particular person in my mind, as I write this accusation; it is principle. If any one who reads this is not on this only sound basis, his thought, and his teachings, if he chance to be a teacher, are superficial and unsatisfactory. How many have come to me with expressions of dissatisfaction, and without a basis, I cannot enumerate. I am not a teacher in metaphysics! I am a physician. I demonstrate all that I assert. It is only by repeated urging that I write out for your eyes and thoughts these articles. And the "thought" herein will reach many of your thoughts. How far away? you ask. That depends on me and you. I

must send, and you must be in a state to receive. "No experience required" is affixed to rascally advertisements in the newspapers, to catch fools. It requires experience to do anything well. A baseball player—a pitcher—by long continued persistent practice, becomes expert, and receives a large salary, for merely throwing a ball! "Anybody can do that," said a countryman. "Only try it!" said I. Can one, without practice and teaching, throw out his voice and fill Music Hall, that the farthest man can hear well? A bull might roar and "fill" it, but it would be monotonous, and he would not be a good subject for notional education. Some man with large voice cannot interest and "hold" a large audience. Nothing emanates from him but sound! He is wanting in "thoughts that burn." Such never could succeed. Then there is wanting for success, a certain quality and much experience to develop it? Yes, and a willing, faithful subject to use it upon. Here is a Gospel case to illustrate:

When Jesus descended Mt. Hermon, he found nine of His disciples attempting in vain to heal a boy of Epilepsia. Jesus did not say "He has no disease," to the father, but inquired, how long time he had had it. The father explained, and added: "If you can, heal him." Jesus rebuked him at once, by saying: "If you can." The cure depended not on Jesus! but the father's faith. The fact of the disease being then established, and the father's faith wrought to the requisite point, Jesus said, "Bring him here."

After the healing, the disciples asked Jesus: "Why could we not cure him?"

"Because of your little faith," Jesus answered.

So you see, it requires something of the patient in the way of faith, as well as of the operator. We must combine.

Having the faith of the patient, we may gain strength by experience, and from taking a case at hand, we may, eventually, exercise a healthful influence on him or

her at a long distance. This I am sure is certain.

Who has not experienced a sudden thought of a far distant friend to learn subsequently that, at that hour (John iv, 53), this friend's thoughts were fixed on you? Through this thought power persons have been warned of sickness, or approaching death, even of an absent friend. And why not? Probably every reader has had this experience. Then, did it proceed from nothing? Was it without cause? No; you thought it. Thoughts are things. But how did the thoughts communicate? On air. Air is "things," also. Thought could not pass over space, through air, which is something, as known and shown, unless thought was also something. I am aware that this is antagonistic to much, or all, of the present mental or science teaching. It is not opposed to the teaching, or the work, of the Master. It is demonstrable. Can the nothing "craze" be made evident to reason? If so, then electricity is nothing and telegraphy a humbug. Electricity is a fact but not yet being fully understood, wires are deemed necessary to directing the flow of thought. By and by wires will be dispensed with. I use something to keep up the thought communicated to a distant patient, as kings, exercising the Royal prerogative of touch for Scrofula, hung a coin about the patient's neck, as a perpetual reminder of what had been done and is being done for his restoration. And who shall say but it was a benefit outside of its own intrinsic value? It is of less, far less, value than the faith of the patient. "Believest thou that I can do this?" "Fear not; only believe," said Christ to the lamp-lighter of Capernaum. But the ignorance of some Christian(?) healers is astounding. One in this city doing a business advertising to so cure, advertising to cure the blind even, could not tell when, where or how Jesus ever healed a blind man. He knows nothing of the "Science" of Christ's cures, because he knows nothing of the facts of them. Ignorance of facts, of the loss

of health, of every science, is deemed virtue in and by some healers and teachers of the Christ like art of healing the sick. Christ was not ignorant. He knew all things that men then knew. He knew Greek and Hebrew, and what the learned called "Letters." "How knoweth this man letters?" inquired the learned Rabbis at Jerusalem. * * * It is strange how the very ignorant of to-day can claim Jesus as their perceptor or example, when they know so little of him.

I have found many, most, I say, of the Christian Scientists desirous of knowing more of him. I know these good people. They know me, and own a copy of the work on which I have expended so many years, and I have no fear that they will think this accusation of ignorance reaches them. It does not, but "the galled gods will wince" somewhere, I have no doubt.

The next chapter will bring some lively argument in favor of the "something" theory, and be of greater interest, I doubt not, than this may be.

For Mental Science Magazine.

"Not Dead But Risen;"

OR

AFTER DEATH IN ARABIA.

ANON.

[He who died at Azan, sends
This to comfort all his friends.]

Faithful friends, it lies I know,
Pale, and white, and cold as snow,
And ye say Abdallah 's dead,
Weeping at his feet, and head.
I can see your falling tears,
I can hear your sighs, and prayers;
Yet I smile, and whisper this,
I am not the thing ye kiss.
Cease your tears, and let it lie,
It was mine, it is not I.

Sweet friends, what the women have
For its last bed in the grave
Is a hut, which I am quitting;
Is a garment, no more sitting;
Is a cage, from which, at last,
Like a bird, my soul hath passed.
Love the inmate, not the room;
The wearer, not the garb, or plume,
Love the falcon, not the bars
Which kept him from the splendid stars.

Loving friends, be wise and dry
Straightway, every weeping eye;
That ye left upon the bier,
Is not worth a single tear,
'Tis an empty sea shell, one
Out of which the pearl is gone;

The shell is broken, it lies there,
The pearl it held, the soul, is here.
That's an earthen jar whose lid
Allah sealed while yet it hid
That treasure of his treasury,
A mind that loved Him, let it lie,
Let the shared be earth's once more,
Since the gold shines in His store.

Allah, glorious! Allah, good!
Now, thy Word is understood;
Now, the long, long wonder ends;
Yet ye weep, my erring friends,
While the man, whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true
In such light as shines for you,
But in the light ye cannot see,
Of unalloyed felicity.
In enlarging paradise
Lives a life that never dies.

Friends, farewell, yet not farewell,
Where I am, ye, too, shall dwell;
I am gone before your face,
A moment's time, a little space,
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught
That here is all, and there is naught.

Weep awhile if ye are fain,
(Sunshine still, must follow rain.)
Only not at death, for death
Now, I know, is that first breath
Which our souls draw when they enter
Life; which is of all lives center.
Be ye certain all seems love
Viewed from Allah's throne above.
Be ye stout of heart, and come
Bravely onward to your home.
Allah, illa Allah, yea,
Thou Love divine! thou Love alway!

For Mental Science Magazine.

Acrostic.

MRS. A. P. COLLICOTT, BOSTON.

Masterly worker! we pray you Godspeed;
Earnestly sowing broadcast the good seed;
Numerous thy helpers; true, faithful and tried,
Teaching the Truth ever pure, deep and wide;
Angels, God's messengers, helpless unseen
Lead thee their influence calm and serene.

Shall the time ever come when science of Mind
Can heal the diseased, the deaf, halt and blind?
Indeed it has come with conquering tread
Every form of disease is captive led!
No more the regime of medical fame
Can blot its fair record or tarnish its name;
Each cure is its guard, and will prove the same.

Masterly worker! move on in your course—
A river of Truth from crystalline source;
Give drink to the millions, refreshment and wealth;
A power forever, rich blessings of health.
Zone to zone shall echo thy praises so rare;
Indeed they are boons all nations may share
No fear can appal; your mission all hail!
Each day wrath must cease, for Love will prevail.

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EDITORIAL.

[Selections from manuscript under preparation by the editor for his forthcoming book, "Mental Healing, its Principles and Rules for Practice." He delivered this discourse in the First M. E. Church, June 27th, and it appeared in full in the Chicago *Inter-Ocean* of the 28th.]

The Logic of Being, or Metaphysical Idealism.

SECOND ARTICLE.

Calling your thought to the argument advanced in our last discourse, we continue to aid our friends to the best solution of Being; in other words, we desire them to have the only tenable position relative to mind and matter. While materialism asserts that there is naught but matter we refuse to agree with such conclusions. While writers in spiritual science assert that all that is is mind, we shall refuse to accept their meagre argument and lack of logic. No one should assert without giving a reason why or how he concludes thus or so.

In presenting the logic or science of being we should first reason *a priori* [from cause to effect], and secondly *a posteriori* [from effect to cause]. Cause and effect are a fixed order of succession in nature. To deny effect is to ignore cause. A prime cause is always invisible, as it cannot be anything short of thought or mind action; while an effect is always found in the visi-

ble. This being true, the visible is necessary to declare or make known the invisible, and for this reason it is folly to deny the reality of the visible. To hold that the visible objects are naught is to rob one's self of the only evidence of cause or intelligence. While then the visible leads us to the invisible or to causation we must admit that the visible is real and is something, else we must argue that a delusion, an unreality, can declare a reality, which is as nonsensical as it is for theology to assert that all visible things were made from "nothing."

For convenience we may admit that visible things are matter, while to adhere to the exact facts of disintegration we cannot so admit. On the ground that every varying object is entitled to a different name it will do to speak of the invisible as spirit, and of the visible as matter, but when the visible is changed or made invisible let it then be called Spirit, seeing that the modification which made it matter, viz., a visible expression, has ceased. A rock is called a stone, but by calling it a stone it is no less a rock. Air at rest is known as air, but when in motion it loses its former name, and must take on another to express its changed action, and hence it is called wind. When these spirit extremists revel in the remark "All is mind; there is no matter;" "matter does not exist;" "the visible is only a belief," etc., they declare a half-truth, and that is said to be "the worst of lies." If it is proper for air to be set in motion it is proper to have a name to express its motion, hence we must call it wind. When the force or new condition ceases it is right to drop the name wind and use the other, for now it is only air.

To consider properly the logical sequence you have the only true solution of the mind and matter agitation. As the rock may be called a stone, and the air in motion may be called wind, so when Spirit, i. e., mind, expresses itself in a visible form either mineral, vegetable or animal, it is

proper to give it another name, and it is as proper to call it matter as it would be to call it some other term, yet it should be known that its name and visible continuance are of brief duration, and that it will soon cease to be matter, because it will cease to be visible. Now that it ceases to be visible it has not turned to "nothing," as the old way of thinking would regard it, but, as Mental Science affirms, it has resolved back into essential substance, *i. e.*, to Spirit, and hence to invisibility, as Spirit never was and never can be visible to physical sight.

The half-truth or "worst of lies" can only receive its other half, or be a complete truth when the visible turns to invisibility, for then it is Spirit, it is substance, and a part of the universal sea of Mind, or omnipresent invisible Life, and it may also be called God when such term is desirable.

To lead out too far from sight or sense one gets beyond sense, and hence into non-sense. We wish it understood that the Mental Science University and its rapidly increasing allies present a foundation on which the forming hosts may rally and advance to success without being found against science, reason, or truth, and with the only position that will command a respectful consideration as the spiritual science.

As one year ago the MENTAL SCIENCE MAGAZINE declared itself independent among publications, so the Mental Science University holds itself as entirely independent of any other school in the ranks of mental cure. It respects the good intentions of all, but it will steer clear of the follies of some. It claims no right to the wisdom or policy of an older school, nor does it choose to endanger its final success by an endeavor to sustain errors whose fate is now seen in the writing upon the wall.

To deny that visible objects are real, and to hold that they are mere "beliefs" is to fail in meeting the Goliath of materialism.

The world will stand by and condemn mere assertions; it asks for reason and not for denial.

We are ready with our solution of spiritual science to meet the ablest advocates of materialism or of the incredulous world. The only road to success is to win it on their own battle field, and to present a solution of being that, while it withstands materialism, must also challenge its acumen and respect.

We can safely admit that visible things are real, and that they are produced from substance without compromising a truth in Mental Science, and we can admit the temporary existence of matter while we can demonstrate by recognized science that every atom of all visible things can be resolved into an invisible condition. We declare in the name of Truth that the invisible is Spirit, therefore as everything visible can be rendered invisible we cannot fail to see the entire supremacy of Spirit and the complete subjugation of matter. In this understanding only can it be said that all is Spirit. While we have explained that the visible may for convenience be called matter we wish to be understood that we do not thereby establish two substances, for there can be but one. * * * While man, through chemical aid, can resolve to an invisible condition *every element in existence* it is easy to see that an entire planet could be reduced to invisibility, provided the chemical laboratory were sufficiently extensive.

You may better understand by considering a few examples. If you believe all visible things are matter you will say that gasoline, alcohol, ether and such are matter, but put any of these inflammables in a caldron and apply the chemical process of fire, or wait a longer time for the slower chemical force of the atmosphere, and every atom will resolve to invisibility.

Oxygen and hydrogen are invisible gases but let them unite and they form water. Here we change the process by bringing the invisible to a visible condition. If the

invisibles oxygen and hydrogen were Spirit are they now by being converted into water changed to another substance which is in no sense Spirit? You call the water matter, but put it in a kettle over fire and you will turn it all back to its two or separate gases. Now that it is invisible, what do you call it? * * * * *

Starting right, and claiming with Mental Science that the entire realm of invisibility is Spirit, you have no difficulty, after thinking a little to see how it is that all is Spirit. We hold that the realm of invisibility is much more extensive than is the space of the visible universe. There is no vacant space or nothingness, and this ignorant belief must be corrected by science. The old modes of thinking have failed to bring out the fact that there is no such thing as "nothing," for in this Nineteenth Century religious teachers still believe that God made everything from "nothing" without stopping to consider that the remark is absurd, for not one of these teachers or prelates can describe "nothing." If they attempt it they will find themselves describing something. This brings us to our science again, that the universe of invisibility is full, is Life itself, is the real, is substance from which all things come. Only in this view do we have the fulness or understanding of omnipresence.

Spirit is absent from no place in the universe, not even from the space of a finest needle-point, in sky, wood, stone or in the center of a world. You understand us now when we say that the region called space, the distances intervening between planets throughout the universe, is more extensive than all the visible universe would be, even were it in a compact whole. With this thought let it be remembered that while Life, or Deity, pervades every atom of this so-called space it is just as present in the entire visible world, even in the most impervious of metals. Not an atom of platinum hinders the presence of Divine Life. When solids are formed

they do not exclude Life, or Deity. It is just as present in granite as in air. Its extent is the whole. We cannot say it fills the universe, for it is this; it is the Divine or all-extended being, or the eternal now. It knows no past or future, for with it such cannot be. * * *

But to continue the illustration; while oxygen and hydrogen united is water, the water, by the chemical process of congealing, is turned into ice, but even in this form it is oxygen and hydrogen, and we have called these and the invisible realm Spirit. Starting now with the ice, which you call matter, you readily resolve it by fire to water and to steam. The ice, the water, the vapor are all visible, hence according to belief they are matter, but as soon as the fire has evaporated the last atom of the water the vapor vanishes, and now the ice, the water and the vapor are all returned back into their source, into the invisible, into Spirit or substance, even returned to causation or God, but through the law of recurrence all can be brought back again to the cognizance of the senses.

Were it not extending my discourse too far I would here submit the beautiful analogy between these phenomenal recurrences and those that attend human life. I would give the scientific process attending the organic body, and would show that as the invisible or Spirit produce the water and ice back to the cognition of sense, so the law of compensation perpetuates to us forever the eternal existence of the real, the spiritual of our friend, and furthermore that through reincarnation the ideal form may again be clothed upon, be re-born and fill its measure to a full stature. * * *

We call that the real which produces the formed or visible objects. Here the battle between the material and the spiritual presents itself. The nonsense of any teacher who asserts that visible objects are unreal, that they are merely ideals beliefs or seeming should be avoided. Such call the body the illusion of mind. They ignore it as a mere belief, and then

admit that we must have surgery to set a dislocated limb or fractured bone. These with other claims compel us to let the best thinkers in Mental Science know that we owe no allegiance to the delusions of such system, and that we refuse to be kept from ultimate success by advocating its failing title and absurd claims.

While the visible objects are real or actual things, as herein taught, they are not *the real*, yet they have been formed by it, and the formed is secondary to that which formed it. If the created or formed objects are real then our science holds good which claims that all is Spirit as above explained.

A stack of straw may burn and change chemically until every atom is visible or resolved back to the real, to substance. The same stack will never be seen again but from substance or from the invisible, the realm of the real, another stack can easily be produced having the same or similar appearance. As the straw stack dies, decays, or is lost to physical sight so every atom of the human body which is but straw, "grass" or vegetation returns or rather disintegrates to its source.

It may be asked: "Where does a tree come from when it grows or forms?" It comes from essential substance, *i. e.*, from the invisible; I deny that the tree or any visible object is formed of the visible or immediate soil, but they come chiefly from the invisible realm, merely using the earth as the medium or mediate state. Thus all objects on the face of the earth come *through* it but *from* the invisible universe. The entire world is supplied from the same source, hence it suffers no depletion because of the myraid varieties that come through it. To illustrate: the tree grows without causing a surrounding excavation; it seems rather to supply. Consider one of the largest trees of the sequoias whose contents would load several railroad trains. If it was formed of the immediate soil there would be an excavation nearly as large as the tree, and

hence the impossibility of other trees forming near it. There is no absence, no depression or lack of soil, nor has the world decreased. The law of compensation is ever present, and therefore no loss is known to the real, to causation or Life.

* * * * *

The tree then comes from the atmosphere or from a source directly opposite from that which belief claims. It is true that the invisible cell demanded a supply of moisture, warmth, etc., and the incipient supply increased with extended force. As the roots penetrate the soil and bring up through the capillaries the forces of Life which at first are invisible until by aggregation they become visible, we can understand that the immediate supply, principle or force was obtained from the immediate location, but our point is that the immediate location had to borrow or draw from the great invisible source through the aqueous atmosphere. We see then that the tree comes from the invisible hence the invisible is the real or causation. We also admit that the tree is a reality and that it and all visible objects are the abiding evidence of invisible cause. This also establishes a fundamental fact in Mental Science, *viz.*, that the dissatisfied, jealous, revengeful or troubled mind causes swellings, tumors, pains and disorders in and upon the body.

Friendly Mention.

The May class of our University was so well attended and the interest ran so high that some reporters who were present on the last day, June 3, wrote up the occasion fairly, and reported part of the closing lesson. They scattered in some spice or jokes against the mental system, but we cannot expect strong publications to give an unbiased endorsement of our cause which, so gradually with other reforms, is overturning the errors of theology and *materia medica*.

The reports were too lengthy to be given here in full so they can only be epitomized; they vary as to the number graduated in this class, yet we quote as they had it. The number who took the course was forty-three, but diplomas were given to only thirty-seven then.

The Times of June 4th contained the following:

MENTAL HEALERS.

THIRTY-SEVEN DIPLOMAS CONFERRED BY THE MENTAL SCIENCE UNIVERSITY.

The commencement exercises of the Mental Science University were held in the First Methodist church yesterday afternoon. This is the only institution of the kind in the state. These Mental Scientists, or metaphysicians, as they call themselves, propose to do away with all doctors and drugs and cure the sick through the mind. The course consisted of twelve lectures, which were begun May 18th, and were delivered by Rev. A. J. Swarts, President of the University. The exercises yesterday took the form of the closing lecture in the course, during which Mr. Swarts explained the objects of the school and dilated on the bright prospects that were before it. He incidentally mentioned the price of tuition, and said it was not made higher because it might prevent someone whom God had called from performing a great work. He trusted more in God than he did in himself, and his whole lecture had more of theology than science in it. He warned his class against going as far as some of the metaphysicians of Boston, and said that all that rose from that good city and spread over the country was not right, even if the Bostonians thought otherwise. He urged them to disclaim all personality, and advised that when they went forth to heal, if God helped them do their work, to hide themselves and not take the credit. The Mental Scientists, he said, teach that there is only one Spirit and one substance. The spirit is the realm of invisibility, and the visible emanates from that. The visible is therefore of secondary importance, and is controlled by the spirit, or the invisible. He argued from that that disease can be cured only through the mind. Disease can not affect anyone, he held, unless the mind is willing. Sickness is a mental condition, and the mind only can feel, as after death the body ceases to feel. He said that fear is the root of all disease, and a person who was not afraid could never be sick.

One of the students asked him, if fear is the cause of disease, how did it happen that a child, who knows nothing of fear, can be afflicted. He explained that the child took it through the mother's fear.

"If the child has no mother?" suggested the student.

"Then the child takes the disease from the fear of the friends who are living with and seeing it every day," he replied.

"If the child has no friends?" said a visitor.

He refused to discuss this part of it, and said, to fear disease is to bring it in all its fury. He related a case where diphtheria was carried from America to a distant country by means of a letter. The physicians never knew of a case of the kind there, and said the germs of the disease were carried in the letter. Mr. Swarts said this was not exactly right; that the people read about the diphtheria in the letter, got to thinking about it, and then contracted the disease. In speaking of Gen. Grant, he said that the Mental Scientists could have cured him if they had been allowed to get near him. As it was, he claimed that it was through their efforts that he lived so long. If they had not worked for him he would have died many months earlier. It was not necessary for the instrument and the patient to be in the same part of the country, and he cited cases where persons had been cured without knowing anything about it. The metaphysicians were working on the same principles as Christ and the apostles.

The president then conferred diplomas, with the title of M. S., on thirty-seven graduates, the majority of whom were women. These diplomas set forth that the graduate "has received a course of thorough instruction in the therapeutic system, taught at the Mental Science University, to qualify him— for successful practice in mental healing."

* * * * *

From *The Tribune* we quote:

["MENTAL" HEALING.

THIRTY-SEVEN GRADUATES FROM A SCHOOL OF MIND-CURE GIVEN DIPLOMAS BY THE "MENTAL SCIENCE UNIVERSITY"—THE PRINCIPLES OF THE SYSTEM AS EXPLAINED BY THE PRESIDENT.

Thirty-seven diplomas were presented yesterday afternoon to members of a class of men and women who have attended twelve lectures or lessons of the "Mental Science University."

* * * * *

The directors of the university met recently but two had resigned because of removal to other

states. Two others were elected to fill their places, one of whom was a Mr. Calkins from New York. The tuition fee is \$50 a course, per student. Rev. A. J. Swarts is President and Mrs. J. E. Calkins is Secretary.

Mr. Swarts made a short address to the graduates, reviewing partially the main points sought to be impressed upon them by his lessons. He defined God as "Truth," "Wisdom," "The Universal Good," and said that He was to be forever invisible throughout eternity. He said that humanity existed in God, each individual being a portion of the life principle. He defined "so-called" matter as "the visible things in the universe"—and added that all visible things came from the realm of the invisible—that the invisible was mind and mind was spirit and spirit was the only substance in the universe. He described disease as fear, and then corrected himself to say that fear was the cause of disease. In the case of an infant he said the mother's fear might cause the disease, and if the infant were an orphan the fear of guardians or friends might induce it to contract disease. In the treatment of disease the patient's fears were first to be allayed. If the patient were unconscious the fears of the inmates of the household should be allayed and the cure would follow. He said that metaphysicians might have saved Grant and Garfield had they been allowed access to them. * * *

The Chicago Express of June 12th, contained the following:

MIND—CURE.

COMMENCEMENT EXERCISES OF THE CHICAGO MENTAL SCIENCE UNIVERSITY.

Another regular course of lectures of this new institution was concluded on the 3d inst., on which occasion forty-three students were graduated, to whom legal diplomas were awarded. Since this science or system is quite new, a brief explanation of some of its points, or claims, may be of interest to the general reader.

There is a sense in which a good idea of it can be given in half an hour, while in another sense volumes could not exhaust it.

Perhaps its most pronounced point will be stated when we say that this system of mental healing is designed to take the place of all other systems of medical practice; at least this is the claim made for it by its ardent votaries and disciples.

The theory is, that by training the mind in the direction of controlling the body, keeping it in health, arresting all abnormal action, and preventing all irregularities, it makes the mind

possessed by every one a complete *materia medica* of itself.

* * * * *
Many of those practicing the system exhibit testimonials that show cures to have been made bordering on the miraculous. Of these evidences, however, we can only recommend our readers to judge for themselves.

In taking a backward glance at the rise and progress of the medical profession, there is no doubt but there was more or less science in allopathy, perhaps still more in homeopathy—at least this was the claim made for it, and again still more in electricity magnetism, and the compound oxygen treatment. And now the pretension comes to the front that the highest and best results have been reached in Mental Science. But this has yet to be established.

There are those so enthusiastic as to refuse to resort to any but this science in their practice. Others again, more practical and more eclectic, claim that there is a large per cent. of mankind who are not yet evolved to a condition to be sufficiently receptive, and in these cases they do not hesitate to draw upon the lower grades of remedial agencies temporarily, until this last round of the ladder can be permanently reached.

Mental Science Association.

On Tuesday, June 1st, The Mental Science Association was organized; A. J. Swarts, President; Mrs. Katie L. Swarts, Vice-President; Mrs. Dr. J. E. DeWolf, Secretary; C. M. Hobart, Treasurer.

Nearly fifty students united at the organization. Many other students of the University, etc., are expected to unite soon. The way is easily opened, as shown by article VI, which reads as follows:

While the association shall be composed of ladies and gentlemen of good moral character who have been instructed in the mental or metaphysical science under any teacher, East or West, other citizens of good repute may be admitted to membership on the payment of fees as above named, provided the committee on membership find them interested in the cause, reading authors in the science, etc.

From another article we quote:

Membership in this association is not designed to interfere with the standing or membership of any person either in church, society, or other relations."

The further objects of this society are to promote harmony; to care for the afflicted; to ad-

vance the cause of Truth in general, and Mental Science in particular.

It is hoped that all who unite with this Association will be kind, and charitable; will never cause strife or harm toward any one, but it will ever try under God, or Truth, to live a sober, true and upright life.

The Association is holding regular Sunday services in the lecture-room of the First M. E. Church. The first Sunday after its organization a modest audience convened. Mr. Swarts spoke from the words of Jesus:

"For it is not ye that speak but the Spirit of your Father which speaketh in you."

After the speaker finished, a number of friends and strangers testified to important cures wrought upon them by Mental Science healers.

The Tribune and *Times* reporters gave an account of the meeting, and said some very good things.

Reply to Many Inquiries.

The Mental Science University is so favorably known, and the students instructed in its system are meeting such marked success, that numerous inquiries are constantly coming to us asking questions of interest. Replies have been sent, but we may accommodate our readers and save time valuable to them and to us by a few explanations.

Many ask: "which of the theories or schools in mental cure do you represent?" "Are you with Christian Science or do you differ?" "What do you charge for tuition, and how many lessons do you give?" "Do you have classes monthly?" etc.

Friends, when our Mr. Swarts was in the regular ministry for ten years he became familiar with the Bible and theology, but since he withdrew and has been active in reform work he firmly ignores the interpretations of theology and holds to truly spiritual and to the broadest charity.

He and his wife—Katie L. Swarts—were in progressive spiritual work in public

capacities before they attended instructions in the class taught in Chicago over two years ago by Mrs. Eddy of Boston. They have become thoroughly familiar with her work, and teach her system largely, but prefer the title *Mental Science* as more agreeable with the nationalities of earth, for *Christian* is sectarian and local.

They also hold Dr. W. F. Evans and his valuable works in very high esteem, and regard him as conservative and high authority in the mental system.

When in the Spiritual philosophy they became conversant with its best thought, and still feel a deep charity toward its work and its order in reform. Although they do not now agree with its conclusions still they do not see why it should be regarded as a humbug and a crime when its Alpha and Omega is to establish the conscious immortality of the departed. They see fine thinkers there, and regard them as charitable and godlike as any, and see a very growing disposition on their part kindly to consider the mental system as taught by the many good and faithful teachers of the science, and from them some of the bright lights of our distinctive system came, and surely they have rights.

You may see how our President stands on the Science of Being by noting his chief editorials in the last and in the present issue. This is the position of the Mental Science University. Its management have a deep respect for all authors and teachers in this system, and it will cheerfully bid them Godspeed, and will hail all of them who are truly charitable and kind toward all. It wishes not to be confounded with any other school, and it rejoices to see the growing favor for the title *Mental Science*.

Mrs. Swarts has clearly instructed over a hundred students in the highest principles of the pure metaphysical system, and her students are usually brought so soon into the most successful practice of mental cure that we recognize in her one of the best teachers and healers in the land

and we expect her to teach a course of twelve lessons for the University monthly while the President will lecture several times to the classes and give the diploma to each student.

The tuition for the full course and lectures is only \$50 per student, payable in advance. Time will be given when necessary for a satisfactory note.

Each student who has any affliction is treated free of extra charge at each session and in nearly every case such are perfectly cured.

Board and good homes can be obtained with families in the science or at boarding houses for \$5 to \$10 a week.

All who need information relating to dates for opening monthly classes or for rate of credits allowed those who bring other students with them, will be duly informed by writing the Mental Science University.

THE DIRECTORS.

THE CAUSE GAINS.

With pleasure we assure our friends that there is a wonderful waking up to the interests of Mental Science. It is finding its way to every city and hamlet in our land. It is being spread as on the wind. Its rapid transit and its ingress to a breathing world is but the proof of its central claim, viz., that there is but one Spirit, one Mind, or one essence of Being in the universe, and this one the omnipresent, invisible sea of mental Deity. Not a God of matter nor one we will ever see but the universal ocean of Intelligence or *Good*. If God is omnipresent and is Good then there are neither limits to Deity nor is there evil, for if God is omnipresent how can there be an entity or existence of evil?

Death, hell, evil and a little personal devil with a horn and a long tail, as also a little personal god, like sectarianism thinks it believes in, will all fade from the ignorance and narrowness of earth as soon as Christians and others know that God is simply Good and omnipresent.

The interest is centering in our great city very rapidly. Our live preachers are coming into it. Our chief city papers are voicing it; our doctors are uneasy, and are visiting us for cure; the mental healers have more than they can do, and as teachers we are overrun! God is Good and

is Love, and hence he inclines other mental workers to come to the great "marriage supper," among whom a Mrs. Plunkett of Detroit, accompanied with Mrs. E. Hopkins came, and at the Sherman House in wicked Chicago, the city of churches and theatres, they have instructed a large class of excellent and intelligent ladies and gentlemen of culture and influence in the pure doctrines of Mental Science.

We hail this class, as also all the classes taught by Dr. Sherman, Miss E. Brown, Prof. Charles, Prof. Baldwin, and the other classes yet to be. If the teachers get too numerous I suggest it would be well for us all to form ourselves into a class and be taught anew—by the divine principles of charity and brotherly love.

The Sherman House class organized the "Hopkins Metaphysical Association" in honor of their teacher. We welcome it as a planting of Good.

They have been joined by our last year's worker, Dr. E. B. Weeks, of Michigan, whom we know to be a first-class mental healer, a good man and an active worker in the M. E. Church. If he remains in Chicago to labor and heal, the work will be good and owned of the Master.

If I do not name the telling work by Mrs. Swarts, whose heart and hand the Rev. Dr. Noble, of Union Park Congregational Church, joined to mine in February, 1883, it is because it is too near home, but the Father knows.

We regard the article herein by Dr. Crabtree as good and strong. Wonder who the writer is firing at in Boston? If the hidden attack disturbs a tenable position it will not harm, but if it prove a "Monitor" finding the weakness of a "Merrimac" by exposing a danger line neither iron-clad nor "copper bottom," it will all be guarded if Lieutenant Worden will cease his firing.

TELL THE SICK.

After we started our JOURNAL various parties of other States wrote to know about our facilities for boarding and treating patients, but we had to reply "not prepared." After we became a University organization other inquiries came to the same effect, and we had again to refuse the suffering. We are happy to announce now that very satisfactory arrangements have been made to open a Mental Cure Sanitarium, where Health seekers can be furnished board and treatment. A building has been secured fronting on Jefferson Park, with large rooms for patients. The location is convenient to Madison street horse cars, and by the new changes, several other street car lines, connecting with Centre avenue, one block from the Sanitarium, will

make it easy of access to all from every part of the city.

Healers in Mental Science who can command disease and it will obey, will be associated with this Cure. The building is furnished throughout and ready for patients.

Now, friendly readers and workers, the way is open for your afflicted friends, and while the management may not urge attendance at the Sanitarium, it will trust the Father to incline you to name it kindly to all, and to guide those here whom He will cure.

A carriage will convey patients of Chicago to and from the institution free of charge. While not practicable to meet patients and students from a distance on their arrival, they will be conveyed to the depots on departure free, and all possible attention will be shown them and visitors.

Healers of the Institute will treat patients at their homes in Chicago when desired.

This new feature of our work is fully dedicated to humanity, and to the afflicted, and it will permanently cure and restore to usefulness and society more invalids than all the doctors and all the drugs of Chicago together will cure.

Cases given up by the medical profession are especially invited to come. Particular attention will be given to the care of children and youth who come for treatment.

Board and rooms in the Sanitarium will be at reasonable prices. The best rooms and good accommodations will not exceed \$10 a week.

Further information will be given by addressing

MENTAL SCIENCE UNIVERSITY,
161 La Salle St., Chicago.

THE JUNE AND JULY CLASSES.

A fine class was graduated in June under the clear instructions of Mrs. Swarts. Several physicians and public speakers were among its members.

The July Class will open on the 21st in the large parlors at Mrs. Swarts' residence, 566 Lake street. Fronting on Union Park and well shaded, this is a desirable place for instruction during summer and fall.

Students can now be properly cared for as well as patients at our Sanitarium, as the two locations are not far apart. Our distant friends will all be served in these interests by addressing, not the residence or the Sanitarium, but the Mental Science University, or A. J. Swarts, 161 La Salle street.

Some at a distance are liable not to be answered promptly when they write Mrs. Swarts about the classes, or when they order the Magazine

through her, as she is very busy all the time, besides the residence and the office are quite distant. All business inquiries must come to the office.

THE DELAY.

We remove an item to explain that a fire in the building where our printing is done caused the engine and hence the presses to cease work for a time. We regret this but can now inform our subscribers that we expect to issue in future before the first of the month.

JUMP THE BABY.

If mothers could imagine what the "Shaw's Perfection Combined Chair, Crib and Jumper" would do for them they would want to see a cut of it and learn how reasonable it is. See cover. For the health and comfort of the little ones and for relief to mothers I will send a circular giving price and telling all about it to every one who will send me their address with a two-cent stamp enclosed. I will send something else of interest at the same time, free.

This is not an offer by me to reply to questions as that would be extra mail and require too much time. Simply write and request the descriptive Circular and leave me free to send it and such else as I choose. Let me be kind to the little ones and to mothers.

MRS. KATHIE L. SWARTS,
566 Lake St., Chicago, Ill.

DUTCH BULBS FOR FALL PLANTING FREE.

The publishers of *The Housekeeper*, Minneapolis, Minn., introduced a novel premium, sending a certain number of imported Holland bulbs to each subscriber for one year at \$1.00. They sent out in this way over 60,000 bulbs, although the offer was made late in the season. These lilies, hyacinths and tulips proved so popular that they have made a much larger importation this year and make this offer early, in time for fall planting. For instance, the premium given to one subscriber for one year at \$1.00 is four named hyacinths or thirteen named tulips or two choice lilies, and a variety of other offers is made which will attract every lover of flowers. A specimen copy of *The Housekeeper*, with full particulars, will be sent free to any address, or if 6 cents for postage is sent with request for sample copy, a bulb of the handsome "Narcissus Poeticus," suited for house or out-door culture, will be sent by mail as a specimen of the choice floral premiums.

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Encased in every human frame is a wonderful machine, or force pump, which drives the blood through the arteries to all parts of the body, from whence it is returned to the machine through the veins. The Machine is the heart, and, together with the arteries, veins and capillaries, consti-

tutes the medium through which circulation is maintained in the system.

This wonderful human arrangement is of no more vital importance to man than are the railroads to the prosperity of the country—they are the circulating mediums of the nation's progress. Of them, owing to its geographical position, great length of lines, the large number of important cities it reaches, and the productive territory which it traverses, the

BURLINGTON ROUTE, C., B. & Q. R. R.,

may, in comparison with the physiological structure mentioned, be called the "Iron Heart." Like its prototype in the flesh, it receives and emits a ceaseless flow of material for the maintenance of vitality. To and from Chicago, Peoria, or St. Louis on the east, and Council Bluffs, Omaha, St. Joseph, Atchison, Kansas City and Denver on the west, it circulates all classes of travel between the prominent cities of the East, and intermediate points, on the one hand, and the

CITY OF MEXICO, PORTLAND, SAN FRANCISCO

and all Pacific Coast points on the other. From many of its numerous terminals it is also a strong factor in the maintenance of travel between prominent points north and south,—thus literally maintaining a circulation of commerce in all directions.

Unlike many human hearts, the condition of this one of iron is always strong and healthy, as the Burlington Route maintains elegant equipments, perfect road-beds, steel tracks, and, at important points, interlocking switches, besides adopting every modern device that will add to the comfort or safety of its patrons. For tickets, rates, or general information regarding the Burlington Route, call on any railroad ticket agent in the United States or Canada, or address **PERCEVAL LOWELL, General Passenger Agent, C., B. & Q. R. R., Chicago, Ill.**

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A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL
SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Rock Island system includes in its main line and branches, Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, Camoron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown in Dakota, and hundreds of intermediate cities, towns, villages and stations.

THE GREAT ROCK ISLAND ROUTE

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed; smooth tracks of continuous steel rail; substantially built culverts and bridges, rolling stock as near perfection as human skill can make it; the safety appliances of patent buffers, platforms and air-brakes; and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and the Missouri River are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten, "good Digestion waiting on Appetite, and Health on both." Between Chicago and Kansas City and Atchison, are also run the Celebrated Reclining Chair Cars.

THE FAMOUS ALBERT LEA ROUTE

Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route, Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of Interior Dakota.

Still another DIRECT LINE, via Seneca and Kankakee, has been opened between New York News, Richmond, Cincinnati, Indianapolis, and Lafayette and Council Bluffs, Kansas City, Minneapolis and St. Paul and intermediate points.

For detailed information see Maps and Folders, obtainable as well as Tickets, at all principal Ticket Offices in the United States and Canada; or by addressing

R. R. CABLE,
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General Ticket and Passenger Agent, Chicago.